

SATURDAY, JULY 29, 1876.]

[CONFIDENTIAL.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

OUDH, AND CENTRAL PROVINCES,

Received up to 15th July, 1876.

POLITICAL.

GENERAL.

The *Koh-i-Nur* of the 8th July, quoting the *Public Opinion*, says that Servia can bring an army of 120,000 men into the field, and that it is officered by well experienced Russian Generals.

The paper observes that the fear of a great war breaking out in connection with the Turkish affairs is agitating Europe, and that every European power is arming. If there should be war the Indian army will have a good opportunity to distinguish itself. It is further added that an enquiry was lately made by Government as to what number of soldiers the General Commanding the Lahore Division could spare, and the reply given was 15,000 native and 5,000 European soldiers.

The *Rafah-i-Am* of the same date says that all the great powers of Europe for the last three years have been engaged in preparing for war. The numerical strength of the great armies is then given, and the paragraph concludes with the words "should there be war, the spectacle will be magnificent; but as long as Hindustán is disunited, no profit can thereby accrue to it."

The *Akhbár-i-Alám* of the 6th July observes that the conduct of His Royal Highness the Prince of Wales during his visit to India has not been in accordance with the custom of Asian kings and princes. The latter out of pure generosity, not as a recompense for services, used to confer rich jagirs in perpetuity upon any persons who happened in any way to please them. But the prince made no display of his grandeur—not a yard of land was given by him to any one. Had he reinstated Vajid Ali Shah or any member of his family into the possession of Oudh, he would have earned fame for himself and the Queen, and displayed generosity and magnanimity.

The *Punjábi Akhbár* of the 8th July, after giving an account of the present disturbed affairs of Turkey and of the hostile proceedings of its rebellious provinces, observes that the English papers are mistaken in asserting that if a war should break out in Turkey the Muhammadans would declare a religious war against their enemies, and either conquer or die in the field. All the noble and chivalrous ideas which inspired the Muhammadans of former days are dead; their descendants in no way resemble the warriors who established their rule in India, Turkey, and Asia. The steady advance of Russia among a Muhammadan population is a clear proof of their degeneracy. England, which has steadily aided Turkey against its enemies, should not leave Turkey now to shift for itself, but at once try to restore peace, and if possible by amicable means.

The *Urdu Akhbár* (Akola) of the same date quotes an extract from the *Hindu Praksh* to the effect that, at the last visit paid by the Máhárája of Jaipur to the Viceroy at Simla, a difference arose which led to the Máhárájá's sudden return home.

The *Nár-ul-Ábsar* of the 15th July, referring to the assumption of the title of Empress of India by Her Majesty, observes that the relation between her and her Indian subjects

be drawn closer. The people of India have now become her subjects in the same sense as the British, and are entitled to claim all those rights and privileges which the latter enjoy in Britain. They are entitled to claim a parliament in India. They will also be made dukes, earls, &c., as in Britain, as it is no longer a necessity to revive the titles and distinctions that used to be conferred in the times of the great Moguls as marks of royal favour.

The question which the English newspapers have now raised as to the form of address which Her Majesty with her new title should adopt, with reference to the native chiefs and princes, is, says the writer, quite unnecessary. The Queen never corresponds with them. The Viceroy alone has direct dealings with them. If it had been at all necessary to settle this question, it should have been done at the time when the sovereignty of India was transferred from the East India Company to the Queen. Moreover, the Supreme Government has repeatedly declared by proclamation that no inhabitant of India should in any case forward any addresses or letters, &c., direct to the Queen ; and this rule is still in force.

A correspondent of the *Rahbara-i-Hind* of the 8th July writes that a contention between the cultivators living in British dominions and the Kapúrthala state about a *mund* (a portion of land) lying by the side of the river Beas, has long been going on ; and the former have suffered a great pecuniary loss. The Panjáb Government should take immediate steps to settle the dispute one way or the other in order to save them from further ruin.

Almost all papers have one or two articles on the affairs of Turkey and its refractory provinces ; but they are either extracts from English papers or merely describe passing events, without any original remarks.

FRONTIER.

The *Koh-i-Nár* of the 8th July learns from his correspondent at Peshawar that the Deputy Commissioner of that place

told a Mulak of the Affridis that Government was thinking of undertaking an expedition against that tribe next winter, and that it had better desist at once from turbulent and hostile acts. The Mulak replied that the Affridis wished to test the English power, and would never yield until worsted in battle.

The same paper states that Muhammad Akbar Khán Warakzai, a Police Inspector, who has gone on leave to Terah, is rendering important service to Government by dissuading the inhabitants of that place from combining with the Affridis.

The *Lytton Gazette* of the 7th July quotes the *Oudh Akhbár* to the effect that Government should adopt vigorous measures to inflict due punishment upon the Affridis for their insubordination and insolence.

The *Khair Khwáh-i-'Alam* of the same date writes that Gholam Murtaza Khan, the head of the Muri tribe, is assiduously engaged in collecting together the men of his tribe in order to attack Mulla Muhammad Khán, the head of the Bazoui Biloche tribe. The latter is said to be very weak, and is therefore thinking of seeking an asylum in the British territory if attacked.

The *Lawrence Gazette* of the 11th July states that it is rumoured that the Khán of Kelat has reverted to his old policy of deceit, and never keeps to his word.

NATIVE STATES.

A correspondent of the *Ashraf-ul-Akhbár* of the 11th July writing from Jaipur speaks of the weakness of the executive there. Fifty-one cases of robbery and plunder are said to have occurred within the last four months, and no traces of the culprits have been found. The orders of the council are not carried out by the superintendent, nor is any attention paid to the orders of the court of appeal. Favouritism and corruption is rife in every office. It is added that the Mahárájá since his return from Simla is not in good spirits.

and had ordered one man to keep him informed of what the papers say. The reason of this seems apparently to be that the Governor-General on his last visit made some complaints against his Madar-ul-Maham and other officers of state, and thus the Mahárájá was surprised to find that the Governor-General knew more of what was going on in the state than he himself.

The *Malwá Akhbár* of the 5th idem reports that at the durbar held by Mahárájá Hulkar to celebrate the last anniversary of his accession to the *guddi*, he expressed his wish that his eldest son should carry on state affairs for fifteen months in order to gain experience, and that he exhorted the officers to afford him every help in learning the work. It is hoped that the young Mahárájá will give entire satisfaction in the discharge of his duties.

The *Tohfa-i-Kashmire* of the 8th July reports that Dáúd Khán, the Jaipur correspondent of the *Khair Khwáh-i-Alam*, has been placed in custody by the Mahárájá. He used to write unfavourable news about the state.

Several newspapers complain of the mismanagement of affairs in Jodhpur. But the *Marwár Gazette* and *Adib-i-Alam* regard all these complaints as false and unfounded.

ADMINISTRATIVE.

GENERAL.

The *Vakil-i-Hindustán* of the 8th July, alluding to the satisfaction which the appointment of Sir John Inglis to the Chief Commissionership of Oudh has caused in that province, urges upon the officers of Government the great importance of good manners, and an earnest desire to seek the welfare of the people. Pride and ill-temper in an officer not only make him disliked by the people but also the Government itself unpopular. The editor regrets to find that most of the Government officials, under the evil influence of their *amla*, are oppressing the people, and do not act independently of them like Sir John Inglis.

They should, on the contrary, be always ready to listen to and consider any complaints against the *amla* that may reach their ears.

A correspondent of the *Khair Khwâh-i-Alam* of the 7th July discusses the question why men who have once received punishment for their crimes are emboldened to commit them again. It is due in a great measure to the fact that a man becomes inured to the hardships of a prison after having once borne them. He is sure of getting food in a jail at fixed times, while at home he has to earn it with toil and trouble. In the opinion of the writer the administration of jails is somewhat lenient, and tends to raise a desire in the minds of criminals to make a jail their permanent abode. Every prisoner should be kept in a separate cell by himself; a distinction ought to be made between habitual criminals and those who for some slight offence have been thrown into prison; the former should not be taught any industrial art, because it will never be practised by them as a means of earning their livelihood, but should be kept to hard work. The latter should be more leniently dealt with. Above all, the prisoners should not be suffered to talk with each other. If free intercourse is allowed, they will either contrive plans for escape, or conspire against the jailor or other authorities, and sow the seeds of future crime.

The *Sholâ-i-Târ* of the 11th July, referring to the numerous subscription lists for the erection of monuments to the memory of European governors and officials, remarks that this custom, though common in England, never existed in India. Native kings and princes used to do these things themselves; no memorials were ever constructed in their honour by their grateful subjects. This custom which has lately arisen in India, foreign as it is, is not objectionable so long as the contributions are made willingly. But the money thus collected is not laid out in a way to permanently benefit the country. It is usually spent in constructing large and

splendid buildings where durbars may be held, and which should, properly speaking, be erected at the expense of Government. Lawrence Hall and Montgomery Hall are instances in point. The money should be spent in encouraging the cultivation of science and art, and would at the same time perpetuate the memory of those persons in whose behalf it was collected in connection with really beneficial and praiseworthy objects.

In conclusion, the editor suggests that such contributions might be well employed in aiding the Panjab Arts School, which though only in its infancy promises to be of inestimable value to India.

The *Aligarh Institute Gazette* of the 7th July highly praises the Chief Commissioner of Oudh for his discernment and justice in connection with the recent disturbance in the Central Jail in Lucknow. He has been clearly convinced that the prisoners had no other intention in resorting to extreme measures than that their grievances might reach the ears of the proper authorities ; and the order passed by him on this conviction has given entire satisfaction not only to the families of the prisoners but to natives in general. But the verbal censure that has been passed by Government on the conduct of the Superintendent, Mr. McReddie, is, in the editor's opinion, an inadequate punishment. It may produce the desired effect on that gentleman, but will not serve as a warning to other superintendents. The editor recommends the discharge of the offender from his present office ; and he thinks this is contemplated by Government.

The same paper expresses its concurrence with the views of the *Bengali Akhbár* as to the failure of justice in the case of private McGrath and other Europeans convicted of murdering natives. With reference to the alleged insanity of the murderer, on which plea the jury based their verdict, the writer asks whether he would have killed any man of his own race. Certainly not, a man belonging to his own race is a

human being; whereas a native is simply a despised species of game, who has made himself still more abominable by his atrocities in the mutiny. Mr. McGrath probably does not know that his own countrymen were guilty of equally violent outrages upon the natives.

There probably are hundreds of European soldiers at the present time who believe that the lives of natives are of no account, and who would not hesitate to kill them as wild pigeons, if civilization and fear of law did not stand in their way. The writer is of opinion that military chaplains can do much good if they will try to impress upon British soldiers the fact that natives also are human beings and deserve to be so treated. In conclusion it is observed that juries, on account of their undue partiality towards their own countrymen, have lost their prestige, and have been lowered in the estimation of the people.

The *Oudh Akhbár* of the 9th July describes the Indian career of Sir John Inglis, and mentions the eminent services rendered by him to the state as well as to the country. Bareilly is represented as being specially indebted to him for several improvements which he carried out in it. He is just the reverse of the present type of Europeans in his behaviour towards natives. He receives a European and a native according to the respect he deserves, without any distinction of race or colour. He meets respectable natives as a friend and not as a ruler. Other English officers, on the contrary, notoriously show by their actions that they belong to the conquering race, and that natives are a contemptible and conquered nation. They would do well to follow the example so pre-eminently set to them by one of their own countrymen, and try by all means to conciliate their subjects, otherwise distinctions of race instead of being extinguished will daily increase.

The *Urdu Akhbár* (Akola) of the 8th idem, learning that Mr. Pope, Assistant Superintendent, Telegraphic Department,

has killed a native at Karachi, asks Heaven to instruct him to feign lunacy.

The *Rahbar-i-Hind* of the 11th July does not understand why no appeal lies from the decisions of Small Cause Courts. The Judges of these courts are not angels : they are as liable to error as other officers. If Government has entrusted to them absolute power with the object of discouraging litigation in cases of small value, it has acted wrongly. It has actually prevented the poor from having justice done them ; the loss of small sums is as much felt by the poor as large ones are by the rich.

The *Nyer-i-Azam* of the 12th July complains that the vendors of court fee-stamps take more than the actual value of a stamp, especially from the ignorant villagers, and suggests that, in order to put a stop to this illegal practice, Government should employ a man on a salary of Rs. 8 or 10 in each district for the purpose of selling stamps.

The above complaint is repeated by the *Mutla-i-Nár* of the 11th idem with regard to Cawnpore.

A correspondent of the *Muir Gazette* of the 12th idem notices the need of a dispensary at Gháziabad.

The *Anjuman-i-Hind* of the 8th July describes the causes that have been at work in lessening the productive quality of the land, and asks Government to deal leniently with the Oudh talukdárs, so that they may be able to show indulgence in turn to their ryots.

The *Rafah-i-Am* of the same date urges the great importance of keeping a conduct-book in every office, so that at the time of promotion the claims of meritorious and deserving officials may not be overlooked.

A correspondent of the *Rahbar-i-Hind* of the 11th July, adverting to the dispute that arose between Mr. O. R. Hawkins, Deputy Commissioner, Amritsar, and a Jagírdar on the shoe-question, observes this incident can be held up as a fair instance

of English civilization. A distinction should be observed between a Government official and a private gentleman, but only on public occasions, while in private places they should meet on friendly terms. The former is not right in taking much offence at a gentleman coming into his house with shoes on, and in insulting his visitor. It is the fault of the natives themselves, says the writer, that the English have come to look down upon them with contempt. If the English dislike us, let us also keep aloof from them as much as possible, and give up all fawning and cringing. Unfortunately even gentlemen of independent means, eager to be appointed members of the municipal committees, or honorary magistrates, cannot respect their own dignity, because these appointments are virtually in the gift of English officers. The writer suggests that the power of district officers in such matters be reduced, and their management left for the most part to natives.

EDUCATIONAL.

The *Rahbar-i-Hind* of the 8th July states that the Arabic teacher of the Lahore college is generally complained of by his pupils for incompetence, and recommends the appointment of a good Arabic professor in his place, and the separation of the Persian from the Arabic Department.

A correspondent of the *Anjuman-i-Panjab* of the 7th idem, writing from Gujranwala, states that education is yet in a very backward state in that district, and therefore the villagers after their children have completed their studies in elementary schools do not like to undergo the expense of sending them for instruction to a middle school, or other higher school. Accordingly the writer suggests that the standard of education should be raised in elementary schools, and that able teachers should be appointed, so that the children of the agricultural classes may have an opportunity of receiving higher education at their own homes.

The *Urdu Akhbár* (Akola) of the 8th July finds fault with Narain Rao Dandekerbhai, the Director of Public Instruction

in Berar for having reduced the pay of assistant masters of schools, and observes that the doubts which were expressed about his fitness for this high post at the time of his appointment have now been confirmed by his acts.

The *Koh-i-Nur* of the 8th July and the *Albert Gazette* of the 7th idem, each publish a communicated article which refutes the arguments that are generally brought against the education of females and strongly advocate it.

RAILWAY AND POST-OFFICE.

The *Rájputana Social Science Congress Gazette* of the 7th July comments on the management of the Rájputana Railway. The railway management has undoubtedly improved, yet there are several failings which have still to be corrected.

- (1) Habitual drinking on the part of engine-drivers who are often seen drunk when on duty. This is very objectionable and dangerous to the public.
- (2) There are carriages especially reserved for women, and no man is permitted to travel in them. But women are not prevented from sitting in compartments occupied by men. The writer objects to this practice, and recommends that women should not be allowed to travel with men.
- (3) The writer urges the propriety of appointing female ticket-collectors. The railway employés purposely put *pardanashín* women to inconvenience and trouble on pretext of examining or collecting their tickets.

The *Panjáb-i-Akhbár* of the 8th idem publishes a communicated article pointing out the great disorder and irregularity of the postal arrangements in the native state of Mundi, from which the people are said to suffer much inconvenience. No attention is paid to their interests, but everything is carried on in a way to suit the wants of the Rájá. The writer calls upon the Rájá either to remedy the evils from which his people suffer, or again to entrust the management of the department to the English Government as formerly.

The *Anand Lahari* of the 7th July writes that passengers experience much inconvenience on the Panjab Northern State Railway. A woman on her way from Jhelum asked for water for her thirsty child at every station on the journey, but was unable to get it. At one place a man came forward to give the child a drink, but the guard interfered and prevented him from doing so.

LOCAL AND MISCELLANEOUS.

A correspondent of the *Vakal-i-Hindustán* of the 8th July writing from Lucknow gives details about the claims put forward by three persons to the estate and property left by Begum Mumtaz Mahal. The case is now before the Civil Judge of Lucknow for the second time and is not yet decided. There are three claimants to the rich legacy ;—1st, Lado Khanam, who alleges herself to be a niece of the deceased ; 2nd, Ori Lal, who declares himself to be a brother of the deceased Begum ; and 3rd, Bankey Mirza, a minor, a son of Ori Lal, and said to have been adopted by the deceased. The first claimant (Lado Khanam), for whom the court has once given judgment, is believed to have been merely a bought slave of the deceased, and therefore has no claims to inherit her mistress's property. Ori Lal, even supposing that he is a brother to the Begum, is also debarred from laying any claim to it, both by the Hindu and Muhammadan law, because he professes a religion different from that of the deceased. Nor will it be easy for him to establish the claims of his son. The correspondent is inclined to believe that the property left by the Begum should escheat to the British Government.

The *Rahbar-i-Hind* of the same date urges upon the municipality of Lahore and its inhabitants the imperative necessity of making the bazars and streets wider and straighter, and is glad to see the steps taken in this direction by the municipality in some parts of the city.

The *Khair Khwah-i-Hindustán* of the same date, on the authority of a correspondent, censures an old tahsildar of the

Kashmiri Brahmin caste in the Panjab for ill-temper, and for his habit of using abusive language. A portion of a dialogue, said to have taken place in the presence of the correspondent between the tahsildar and a patwari, is given, in which the former is made to use extremely abusive and insulting language, while the latter submits and says nothing.

The *Vakil-i-Hindustán* of the 8th July, referring to the remarks made in its issue of the 1st July, about the unjust collection of tambol by Tahsildar Munshi Muhammad Mehdi Khán, Officiating Extra Assistant Commissioner, Gurdaspur, is glad to find that this case has also been noticed by the *Indian Public Opinion*. The editor states that several high European officers are also convinced of the truth of the allegations, and hopes that Government will pay due consideration, and institute strict enquiries into the matter. It is further suggested that Government would do well to keep the accused at Gurdaspur till it completely investigates his case.

A correspondent of the *Rahbar-i-Hind* of the same date tries to defend the above-mentioned tahsildar against the attacks made upon his conduct by the *Vakil-i-Hindustán* of the 1st July, on the ground that the practice of tambol is very much in vogue in these provinces, and should never have been confounded with bribery by that paper. It quotes several instances in which sums equal to those received by the said tahsildar had been given by him before on similar occasions. It contends that this large tambol is a clear proof of the tahsildar's popularity owing to his politeness and good manners, and attributes the attacks of its contemporary to jealousy, enmity, and interested motives.

The *Vrit Dhárá* of the 10th July notices the prevalence of theft in Khandesh.

The *Mutla-i-Núr*, Cawnpore, of the 11th July invites the attention of the police to the *tari godams* (shops for the sale of *tari*, an intoxicating drug) of that city where persons of notoriously bad characters may be seen collected in large numbers.

LIST OF PAPERS EXAMINED.

NAME.	DATE.
	1876.
Marwar Gazette,	3rd
Methud Akhbár,	5th
Ouda Akhbár,	6th
Akhbár-i' Alam,	6th
Taj-ul-Akhbár,	6th
Anjuman-i-Panjáb,	7th
Anand Lahari,	7th
Abigarh Institute Gazette,	7th
Social Science Congress Gazette,	7th
Albert Gazette,	7th
Khair Khwâh-i-Alam,	7th
Lauh-i-Mahfâz,	7th
Lytton Gazette,	7th
Koh-i-Nâr,	7th
Tehfâz-i-Kâshmîr,	8th
Mawat Gazette,	8th
Adib-i'Alam,	8th
Urdu Akhbár (Akola),	8th
Rafah-o'-Am,	8th
Anjuman-i-Hind,	8th
Najm-ul-Akhbár,	8th
Kayasth Samachâr,	8th
Punjâbi Akhbár,	8th
Khair Khwâh-i-Hindustân,	8th
Rahbar-i Hind,	8th
Vakil-i-Hindustân,	8th
Jâhâd-i-Târ,	8th
Khair Khwâh-i-Hind,	8th
Mufid-i-Hind,	8th
Nâr-ul-Anwar,	8th
Rohilkhand Akhbár,	8th
Urdu Akhbár,	9th
Akmâl-ul-Akhbár,	9th
Gwalior Gazette,	9th
Lamah-i-Nâr,	9th
Patiala Akhbár,	10th
Sadiq-u'-Akhbár,	10th
Mâwâr Gazette,	10th
Syad-ul-Akhbár,	10th
Anwar-ul-Akhbár,	10th
Riaz-ul-Akhbár,	10th
Kavi Vachan Sudha,	10th
Sada Darsha,	10th
Vrit Dhârâ, ...	10th
Kârdmâh,	10th
Dabdabâ-i-Sikandari	10th
Ashraf-ul-Akhbár,	11th
Shâhâ-i-Târ,	11th
Lawrence Gazette,	11th
Mattâ-i-Nâr,	11th

LIST OF PAPERS EXAMINED.

NAME.					DATE.
<i>Rahbar-i-Hind,</i>	...	...	...	July	11th
<i>Nasir-ul-Akhbár,</i>	...	...	...	"	11th
<i>Mahar-i-Durukhshan,</i>	...	...	...	"	11th
<i>Nasir-ul-Islám,</i>	...	...	...	"	11th
<i>Nyer-i-Azam,</i>	...	...	...	"	12th
<i>Oudh Akhbár,</i>	...	...	...	"	12th
<i>Muir Gazette,</i>	...	...	...	"	12th
<i>Akhbár-i-Am,</i>	"	12th
<i>Núr-i-Afshán,</i>	"	13th
<i>Taj-ul-Akhbár,</i>	"	13th
<i>Oudh Akhbár,</i>	"	14th
<i>Núr-ul-Absáر,</i>	"	15th

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ДИКТИА ЖІГІЗАТЫ ОЛЫ

• 1749

ВИНОГРАДЫ

三六九

EXPLANATION

Q. 10. What is the difference between a primary and a secondary market?